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"MY CONSCIENCE"

WHEN a man becomes a clergyman in the Church of England he promises to use the forms prescribed in the Book of Common Prayer "and none other, except so far as shall be ordered by lawful authority." But what is "lawful authority"? There seems to be something of a loophole here—a loophole which, if pressed wide open, would lead to surprising results.

Commenting on this possibility, the Archbishop of York (in his valuable book on "Church and State in England," p.223) admits that there is grave doubt and confusion as to what is meant by "lawful authority." He writes: "If asked, the clergy would give very different replies; most would say 'the Bishop,' or 'the Convocations,' but there are some whose definition of lawful authority would range from pre-Reformation books to the custom of the Western Church, to Parliament, or even to the authority of their own individual conscience." There is food for thought in the instinctive way in which the Archbishop attaches the little word "even" to the mighty words "the authority of the individual conscience." Apparently he doesn't think much of this authority.

What Other Authority?

It must be admitted that "the authority of the individual conscience" can lead men astray. Alan Moorehead, in his recent book, "The Traitors," shows how far it can lead them astray and with what terrible results. Alan Moorehead's "traitors" are the men engaged in atomic research who disclosed top-secret information to the agents of a foreign power. Yet, as the author suggests, some or all of these men were acting from conscientious motives, though at least one of them has changed his mind since he made the disclosures. At the time, however, he really believed that he was acting in the interests of humanity. Faced with this outstanding instance of the aberrations of the individual conscience, those who undertake to vindicate conscience as the sole and sufficient "lawful authority" are undertaking rather a lot.

And yet, what is the alternative? Is there any alternative? The Archbishop of York seems to suggest possible alternatives when he refers to the authority of "the Bishop," or "the Convocations," or "the custom of the Western Church." But all these authorities can be traced back to the authority of the conscience of some individual or group of individuals.

For instance, take what many Christians would regard as "lawful authority" of outstanding importance—the authority of the decisions made at the Council of Nicaea in 325 A.D. The claim is that the Holy Spirit guided the delegates at Nicaea. Suppose we admit this. But how did the Holy Spirit guide the delegates? The guidance must have come through the promptings of conscience. It was the individual conscience of each delegate which caused him to vote as he did. Moreover, what happened at Nicaea was due mainly, though not entirely, to the individual conscience of one man, Athanasius, fighting against long odds till he was able to persuade the majority to bring their consciences into harmony with his conscience.

"Some Other Person's Conscience"

But you do not get rid of the "lawful authority" of your own individual conscience by accepting the guidance of some other person's conscience. For, before you can accept his conscience as your guide, your own conscience must prompt you to do so. That is the difficulty which must be faced by those who would set up a "lawful authority" more majestic and more reliable than the authority of the individual conscience. So far, it seems to me, they have not faced it. They would do well to heed the words of Mr. Justice Vaisey, in a memorandum to the Report on Canon Law, quoted by the Archbishop of York. Mr. Justice Vaisey wrote: "It is true in a sense to say that nobody can be sure what the words ('lawful authority') mean, either to himself or to anybody else, and that their effect has been to convert an obligation which was impossible to perform into one which it is impossible to understand."

On the other hand, those who stake everything on the authority of conscience are also in a difficulty. They must face the fact that the individual conscience may lead a man astray. The Holy Spirit speaks to men through the Voice of Conscience, and it is the Holy Spirit who speaks, but the medium used by the Spirit is the human personality, with all its frailities and prejudices, and therefore the Voice of the Spirit may be distorted—it may even be perverted. All we can do, and all we can be expected to do, is to strive by every means in our power to avoid the perversion and to minimise the distortion.

Conscience would work with utter reliability if we had full understanding, complete sympathy, and perfect enlightenment. Such a degree of understanding and sympathy and enlightenment is not possessed by us, and therefore conscience is not an infallible guide. But it is the best guide we have, and the source of all "lawful authority."

(Contributed by the Rev. G. Randall Jones, Bridport.)

A SYLLABUS OF FAITH

INTENDED FOR DISCUSSION GROUPS

THE STRUGGLE FOR POWER

I. DICTATOR, DEMAGOGUE AND MORALITY

IN the past the hereditary privilege of an aristocracy carried social power with it. Hereditary privilege has been severely circumscribed, if not abolished altogether, in the modern state. There are now two chief sources of social power—wealth, and the control, either through persuasion or force, of the machinery of the State. Wealth gives massive control of industry; political power gives control of the State.

In countries dominated by totalitarian theories wealth need not be the way to power, but nevertheless power is sought. Through social machinery of such a State men aspire to control and direct the lives of their fellow men. Membership of the Communist party, for instance, in a Communist State, or an acknowledged position in the managerial class, is the way to industrial power. What is achieved in industry by means of the acquisition of wealth in "Capitalist" countries, is achieved by other means in Communist States; the purpose is the same.

It is necessary in all States to control the use of power and the struggle for it.

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The modern dictator is the example and the warning of the evil attainment of power. He attains his position through a ruthless struggle with those who desire what he desires, and he maintains it through a ruthless exercise of his personal will. He dare not share his power among equals, for they, knowing the manner in which he has attained it, feel entirely free to take it from him if they can. The dictator, by the very manner he has become the virtual head of the State, must always remain the dictator. His will must remain the sole source of power, and, if need be, he must use it ruthlessly.

But this entirely personal rule is either hidden from the people, or more likely, or in addition, is covered with a moral facade. Hitler, for instance, was always eager to give moral reasons for his evil deeds. The dictator never declares the reality of his personal rule, he clouds it with a party philosophy, or a nationalist aim, or with peace, social justice, or some other social good.

The dictator is bound to turn himself into a sham moral figure in order to rule. In this he gives indirect acknowledgment to another force in society besides power. This force is morality. It is always latent and always trying to be active. The dictator must give lip-service to it.

The same is true for the demagogue or for the man who uses wealth or social machinery for the acquisition of power.

The demagogue, no matter what passions he calls upon to persuade men to give him what he desires, always mixes a moral appeal with his oratory. The ruthless power-addict usually produces some kind of social justification for what he does.

The service therefore, even if it is lip-service, which naked power pays to morality, declares the continuous force of the latter.

This suggests the way to the control of power.

II. THE SAINT AND THE DICTATOR

The difference between the saint and the power-addict is clearly marked. The saint wishes to influence and guide or lead his fellow men: so, on a different level, does the power-addict.

But the saint leads by achieving in his person, first of all, what he desires for other men. Jesus Christ believed in the Kingdom of God; he desired that Kingdom for all men, and he entered into it himself, in spirit, first of all, and then returned to lead other men into it.

The Buddha believed in a state of being in which all desire which afflicts men was conquered. He entered into this state of being himself, first of all, and then returned to persuade other men to enter into it.

The Christ and the Buddha desired men to enter into the Kingdom of God—or Nirvana—because they loved men. Force could not drive men into the Kingdom, or the state of being called Nirvana; men could only be led to the nature of their good by their moral sense being awakened and made active. They could not be organised into good men, neither be driven into that state by any exercise of power. Social good, for the saints, rested upon awakened morality.

The power-addict pays lip-service to this, but ignores it in practice.

He seeks power by the easy method of, in the current phrase, "giving the public what they want."

He relies on propaganda rather than teaching. He finds out first of all what will stir the multitude, then organises every possible device to give it to them, without effort from them, or without any spiritual self-criticism.

He seizes upon emotions such as national pride, or a sense of injustice, or even upon the fact that men tend to think and feel as a mass, to turn the emotions and the fact into instruments for his self-aggrandisement. He feels fully justified in using the lie, or the half-truth, to persuade people in the direction in which he wishes them to go.

The saint's way is the hard way: the power-addict's way, on the surface, is the easy way. "On the surface," for, in order to be a powerful man he must drive social groups or nations into conflict.

The power-addict, too, does not love men, he has a profound contempt for them. They are only malleable material to be moulded in the manner that he desires.

The struggle for power in the modern world rests in the continuous desire on the part of men to escape from moral sanctions. Whilst acknowledging morality they wish to escape from its demands into some seemingly easier form of life. The struggle for power can only be controlled in the long run by an awakened and active morality.

How can this be done?

III. THE MORAL GROUP

This syllabus is submitted in the light of religious purpose. It envisages active groups in this purpose. Social machinery for the control of power can be devised, and there are many forms in present construction (the groups can discuss these forms), but religious purpose attempts to go to the root of the matter.

(1) If social injustice provides the opportunity for the power-addict then social injustice must be ended by justice. But this, demonstrably, can only be achieved by the exercise of moral conduct. Bloodshed used deliberately for social purposes is not moral; the denial of human rights by putting men into prison without trial is not moral. Any assent given to the supposition that certain men are above the law and can act in their own right is not moral. Religious purpose must demand personal conduct in the light of religious insight. What ought I to do? should ask the religious group, in the light of its own religious insight.

This is not question begging. It demands continuous reflection and action upon the relationship between religious insight and practical conduct. There is no other way.

(2) In the achievement of awakened morality persons must stand alone, because only persons are moral and not any collective group.

Nothing whatever is gained in terms of morality by dressing masses of people in uniform and teaching them to march in the middle of the street rather than allowing them to stroll on the pavement in clothes of their own choosing. In marching they can be given the spurious air of going somewhere; but in the mass people rarely question where they are going. There is a difference between a congregation and a mass-meeting. A congregation continuously reflects, week after week, in a

spiritually disciplined manner upon what ought to be done. In a congregation a person is isolated whilst being joined to others. He is forced into personal reflection although he is joined deeply to others. A mass-meeting is a transitory expression of mass-emotion, justified on occasion but always to be contrasted with the group engaged upon moral discipline.

The existence of congregations, when they exist from real religious need rather than convention or habit, is the assertion of the moral principle that persons are responsible. A real congregation is always a living check on the struggle for power.

(3) If it is claimed that such considerations as these hardly touch the facts of social and international life as they are, then it must be borne in mind that it is only in such considerations is morality to be found and exercised. There is no other way of controlling the dictator or any other man who wishes to dominate his fellow men, than by challenging the mass organisation of power, by the free group, organised as well. It is as easy for free men to organise themselves into free groups as to submit themselves to exterior mass power. As easy, of course, in the sense of attempting, for example, to live in the Kingdom of God, or to understand Nirvana. Morality is not to be given for the asking: it must be won by religious purpose.

Questions

I Is there any important moral difference between power through wealth and power through the membership of a party?

II Can awakened morality control power?

III Can the moral group be organised? Are there any suggestions about its organisation?

COMMENT

What Becomes of the Young People?

A FEW days ago I overheard a discussion between two of our ministers on the problem of enlisting the interest of young people in the Church. One of them considered the Sunday School as potentially an effective feeder of the Church itself; the other was in favour of substituting, for the Sunday School, the Children's Church, since it accustomed them to regard themselves, not as members of a self-contained organisation that had no visible contact with the Church itself, but rather as actual participants in worship as junior members. Only so, apart from parental guidance, was there any hope of retaining their interest when they out-grew the Sunday School and other young people's organisations.

The conversation was opportune as I had been distressed because of the complete failure of a Sunday School I had been connected with for some time to supply recruits for the Church. Of course, the problem is by no means a Unitarian one only. A writer in the *Methodist Recorder* pointed out recently that 84 per cent of the young people in Methodist Sunday Schools and other youth organisations failed to become Church members. The Methodists have about a million young people in their youth organisations, but if present trends continue, only 160,000 will be Church members in 1962. Of course, the labour is not wholly lost, for many of them will be better men and women for what they have learned at Church organisations, but the failure on such a wholesale scale to become Church members does represent a great failure. No doubt, too, a comparison of the number of candidates for confirmation in the Church of England with the actual attendance of the same young people at Church services would show a similar discrepancy. This failure to attract and hold the great body of young people into Church membership is a serious problem that must be solved if religion is to occupy its proper place in the life of the nation.

The Hibbert Journal

Religious journals come and go, and the average expectation of life among them must be very short indeed. From the mortality common to its kind the *Hibbert Journal* triumphs. But its Editor must often find himself between two stools. In a somewhat belated notice of the jubilee number, *The Times Literary Supplement* complains that in spite of an editorial welcome to work of every school, the largest share of space has gone to religious thought of a liberal kind. The reviewer asks that during the next 50 years the balance should be redressed, so that the *Hibbert* should become a more completely representative form of religious discussion "seeking the truth in charity."

I have, however, often felt, unlike the reviewer, that the *Hibbert* tends to give too much space to those who write from orthodox pre-conceptions. This is not meant as a criticism of the Editor's conduct of the journal. For what scholarly contributions to religious literature have been made during the last thirty years by Unitarian writers? It is to be hoped that during the next thirty years the balance may be redressed. If that can be done, then the *Hibbert Journal* may be in an even better position to carry out the aims that the founder of the Hibbert Trust had in mind.

The Presidential Election

The nearer the American Presidential Election approaches, the more difficult it becomes to find any real difference of principle, so far as regards immediate political questions, in the policies of the two great parties and their respective candidates. To an outsider, "personalities" seem the order of the day, and a Briton cannot help comparing in this respect the United States Presidency with our own Monarchy.

Most people in Britain, no doubt, would find it hard to justify hereditary monarchy in principle, but in practice it works all right. The only thing that could turn the scale against it today would be the accession to the throne of a monarch of the character of, say, a George the IV. Some fussy people complain of the expense of the monarchy, but it is nothing compared with that of an American Presidential Election; and it all works so smoothly, without the country being turned upside down.

I must confess that to me it seems strange that so distinguished a President as Mr. Truman should devote so much effort to belittle the personality and the achievement of his opponent, who might in turn be the President in a few days' time. Possibly an American would say that *in practice* the Presidency has worked out all right, so that the nation has usually had a head of whom it has had no need to be ashamed. In the present case, whoever is elected to be the head of the Republic is well fitted to adorn the office; and probably those acrimonious criticisms and hot accusations that are so much bandied about have no more meaning than similar proceedings on the part of opposing political leaders in Britain, who as private persons are very often on the best of terms with one another.

The history of the world's constitutions would suggest that the reason why both Britain and the United States are so stable constitutionally does not lie so much in their constitutions, imperfect as they are, but that both countries have had a long education in the art of self-government, and have learned enough of the spirit of give and take to make their imperfect constitutions work efficiently and acceptably.

Commentator.

A CHRISTMAS COMPETITION

"MY BEST MINISTERIAL STORY"

For All Readers

FEW members of congregations, and few ministers, are without a humorous ministerial story. *The Inquirer* offers four book prizes for the best four such stories published in our Christmas number, December 13.

They will be judged by independent judges.

The conditions are: (1) The stories should be humorous in character. (2) They should be based on fact. (3) They should not be longer than 400 words.

The competition is open to all readers of *The Inquirer*.

Entries should reach this office, accompanied by the names and addresses of readers not later than December 3.

Fictitious names may be used in the stories if desirable.

No entry will be returned.

The Editor's decision is final!

Address: 14 Gordon Square, London, W.C.1.

IT OCCURRED TO ME

By Muriel Hilton

HE who travels furthest does not necessarily see the most, and it often happens that those confined to a relatively small space can get more out of it than those who traverse vast continents. It is a good thing for children to cultivate the visual sense; to see beauty in the small, humble, common things of the everyday. They should begin early to train the eye in observation of details. A well known architect says that parents have a good deal to do with training the young eye. In his case his mother did much to foster his delight in little things, and he says that a few walks in her company opened his eyes—quite literally. He says, "The things she saw! The queer little things she would stop and exclaim over, so ordinary, so to-be-taken-for-granted and unremarkable as they had previously seemed to me. Old grey boulders in a wall under a wind-blown thorn, golden lichen on the worn steps of an old stile, the red and russet mosses of some quaking bog with the many-coloured cranberries, scattered upon them as though spilt from an overflowing basket."

At first these inconspicuous little things seemed rather childish compared with the grandeur of precipitous crags, tumbling waterfalls and gorgeous sunsets, but after a time imperceptibly, this architect says, the little things seduced him and he began to be happy in their company.

To be happy in the company of little things is surely an insurance against the corroding menace of boredom, and it occcurred to me that not only parents can help in this training of the young eye to see beauty in unexpected places, but the teacher and Sunday school teacher can also play an important part in a policy that can last a life-time.

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I very much enjoyed Robert Nicholson's novel, "The Gradual Day." It is some time since I read it and recalling it I remember the pleasure of his unusually beautiful writing. From the very first page there was the sense that the writer knew how to use words and the memory of his magic still lingers. The triangle theme is most convincingly worked out and the characters are vivid and real. It is a book which makes one look forward to future writing from this author.

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Recently it was my privilege to read a letter written to a friend who has for many years had to grapple with a terrible affliction. The writer said that he did not know enough about the illness to be of much use, but he thought nevertheless that he might have struck a match or two in the darkness. That phrase "a match or two in the darkness" has remained with a strange vividness. Too often the pressing problems of the day seem so beyond ordinary mortals that they refuse to bother about them until a crises involves their personal lives. They refuse to strike a match or two because they think so little light is negligible in the surrounding gloom.

Sometimes we hear a courageous person say, "Now if everyone refused to do it," perhaps referring to some prevalent social evil, "then we would soon get a better world." The reply of those who will not make a stand is along these lines, "But you will never get everybody to think like that," and so because there are comparatively few who will strike that match, they add to the prevailing darkness.

In our relationships with each other how easily the burden of illness or bereavement, or of loneliness, could be lifted by a little more consideration and friendliness on the part of those who are close at hand. It is so very easy to become engrossed with one's own affairs, or even with one's happiness, that one has little time for the sorrows of others.

One of the functions of our churches and Women's Leagues is the constant renewal of human sympathies; the reminder that if we each individually strike matches in the darkness then much of the depression and heaviness can be lifted.

In a recent number of the *Reader's Digest* a man was writing about a way to keep friendship green. He suggested that in the rush and turmoil of modern life a brief message on a plain post card could keep the links firm. This, of course, is better than nothing, but I prefer the way of an elderly friend of mine who collects choice picture post cards. These do not take the place of letter writing, for she is a prolific letter writer, but on certain occasions these beautiful cards are sent out. Someone in hospital received one every day she was there and she said that they made a little picture gallery round her bed. A lovely way of "striking matches in the darkness."

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After reading Magda Kelber's book "The Introspective Listener" I too started to keep a music diary. I listed what she calls "thrillers," those experiences of listening that cause that strange and inexplicable shudder familiar to music lovers. My list started with a young friend's rendering of Michael Head's song "A Blackbird Singing," and amongst works heard in the recent Promenade concerts there is this item—"People from our Cosdey Church singing in church. We all felt the thrill of that occasion and mentioned it afterwards. It was not only the fine voices that gave us such deep pleasure, but the significance of the occasion, for surely singing well-loved hymns with those of our own faith is a most inspiriting and memorable experience."

MANCHESTER COLLEGE, OXFORD AND THE UNITARIAN COLLEGE, MANCHESTER

An Address by Dr. Herbert McLachlan

FOLLOWING the Principal's Announcements, in which he made reference to the use made by the College of the Rutherston Loan Collection of pictures, the Opening Address at the Opening Proceedings of the Unitarian College, Manchester, on October 1, was given by Dr. Herbert McLachlan, formerly Tutor and Warden (1911-21) and Principal (1921-44) of the College. The subject of the address had aroused no little interest; it was "Those Eventful Years: 1853-4; 1889-90; And All That; An Unfinished Symphony of Contrasted but closely Related Movements."

In 1853 Manchester College left Manchester for London and in the following year the Unitarian Home Missionary Board came into being in the city thus deserted. In 1889 Manchester College left London for Oxford; at the end of the same year the Board became a College and a year later enjoyed the services of a full-time Principal.

In a long and vigorous address, salted with wit and interspersed with anecdotes, Dr. McLachlan dealt with the fortunes of the two institutions named and considered something of the policies and principles which have animated them. Provision for religious teaching at Owens College (later Manchester University) established in 1851 caused considerable uneasiness among supporters of Manchester College and largely determined its removal to London and its association with University College where religious teaching had no place. This proved a union of convenience and not a marriage of true minds. What could not have been foreseen was the ultimate establishment of a Free Faculty of Theology in what became the greatest of the provincial universities. That Faculty fulfilled the work that as a free school of theology Manchester New College had attempted to do. There were those, however, who had faith in Owens College.

Dr. McLachlan touched upon the early years of Owens and dealt with the development of the Home Missionary Board, pointing out that from its earliest days there were men among its students capable of high scholastic attainment. He painted an amusing picture of its life when housed in the Memorial Hall in Albert Square and showed the part it played in the expansion of Unitarianism in the latter half of the 19th century. Turning to Manchester College the speaker said

that from the outset it was never confined to candidates for the ministry, and ministerial candidates were not necessarily Unitarians nor even Dissenters nor were its tutors invariably nonconformists, though, hardly by chance, no tutor was entrusted with the Chair in New Testament who was not connected with a non-subscribing or kindred congregation. With very few exceptions, however, orthodox students for the ministry usually found their way to orthodox Colleges.

In 1944 when the Principal of the College was appointed to sit on the Council of the General Assembly, in accordance with the Trustees' instructions, the Committee recognised beyond doubt the dual trust of the College, "firstly, the maintenance of a free school of theology open to the young of every denomination, and, secondly, association with and service to a certain community of churches." Dr. McLachlan dealt comprehensively with the nature and growth of the Manchester Faculty of Theology and its influence on other Colleges and Universities, not excluding Manchester College and what had been the Board. He concluded by tracing the relations of College and Board from the foundation of the latter to the present day, noting the intimate links between them and the close association of a group of laymen and ministers with both places. He noted also the plan suggested in 1889 which contemplated the early demise of the Board after a brief period of preparing men for entrance to Manchester College and the later plan arising out of opposition to the purchase of a residential building for the Home Missionary College. If, however, errors of judgment had been made that made amalgamation between the Colleges desirable in 1904 they could not be traced to the foundation of the U.H.M.B. but rather to events in 1853 and decisions made then and later.

Following the first world war attempts at co-operation between the Colleges were made that proved evanescent: 32 years later after a still more devasting war the situation was changed. It was clear that without co-operation the two institutions could not hope to survive; they had either to work together or cease to work separately. The symphony was yet unfinished but differences of tradition no longer divided two closely related movements, inspired by the same spirit of service to our free faith, nor did any cultural standard separate one from the other. Oxford had much to give and not a little to receive in close association with Manchester. One could hope that with good faith on both sides the centennial celebrations of the Unitarian College in 1954 would see such intimate co-operation of the two institutions born in Cross Street Chapel Room as would ultimately promote the welfare of both, and the well-being alike of students, ministers and churches in our General Assembly.

THE OCTOBER HIBBERT

THE first article in the current issue of the *Hibbert Journal* is a timely reminder that the creeds "can only be grasped by those who already have faith in what they symbolise." Mystery is of more significance than dogma. Creeds are a necessity, but their symbolic meaning is not final any more than literally true. They are not tests of "a man's right to call himself a Christian."

"Jesus and the Era of the Spirit," by the Rev. Francis Terry, presents us with a consistent Jesus who insists that men must arrive at their opinions for themselves. In dealing with the part universities can play in the national life, Dr. John Murray answers that: "Being given a part smacks of the theatre." But are not all of us merely players? And can a policy of cultural isolationism be anything in the long run other than cultural irresponsibility? Most universities now are far more than "ends-in-themselves," they are cultural units having a direct effect on their region, and one cannot but applaud such a tendency.

Dr. C. E. M. Joad, who has lately recorded his steady conversion to Christianity, offers his thoughts on immortality. He believes in personal immortality and not in the impersonal merging of the individual with universal consciousness. E. I. Watkin, writing on "Consistent Empiricism," thoughtfully supports his thesis that experience is the foundation of a sound philosophy.

There is no more important issue for speculation in our society than technology, and Dr. F. H. Heinemann asks how can we "free ourselves from the bondage of technology from which East and West suffer?" He says that we cannot go beyond technology in the sense of getting rid of it. We can go beyond it by developing our spiritual powers in order to control this growing uprush of technical power. I hope that Dr. Heinemann will write a long book on this vital issue which he has begun to disentangle in fascinating fashion. Mr. Maurice Cranston asks "Is there a Problem of the Freedom of the Will?" It is fashionable, he says, to believe that no such problem exists. He finds that there is such a problem and that the older philosophers were deluded by their understanding of the word "will," while the younger thinkers have been hoodwinked by the word "freedom."

Mrs. Joan N. Harding compares Robert Browning and Charles Morgan in an interesting way, and the Rev. Henry Hogarth gives an account of the spiritual pilgrimage of Bergson. Bergson died in 1941 and there was a rumour that he had been received into the Roman Catholic Church. This was not correct, for though the philosopher had been drawing close to Roman Catholicism he was not baptised. Bergson did not experience any sudden illuminatory conversion, but through reading the mystics he had come to be aware of a sense of spiritual release.

Mr. Richard Blair divides the "unobservables of life" into three classes. The article by Lieutenant-Commander R. C. Holmes on "The Faith of Richard Hasleton" may be intended to suggest that we have made little real progress towards true civilisation since the 16th century. It certainly proves that faith is what redeems man. Drawing upon his vast wisdom and scholarship the venerable Dr. W. R. Inge reviews two new books on Plotinus; and from the vitality he displays one feels that he must be in possession of those secrets that Bernard Shaw felt were necessary for man to extend his life-span and thus be able to employ the fruits of all that had been gathered in seventy or eighty years of thought and effort.

E. W. Martin.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Truth and Myth

SIR,—The suggestion in the Inquirer notes, headed "Truth and Myth," that the traditional experience of the Christ is not valid for Unitarians (i.e., "Unitarians cannot take part in this myth, just because in their view it is a myth,") should not, I think, be taken as representative of Unitarian theological opinion generally. There are many Unitarian ministers and laymen who, like myself, are convinced that the "mystical Christ of the Church" has a very real existence not only in history but in past and present human experience. For myself, I know that my experience of the Christ is completely valid; it is no self-deluding myth which "distorts truth and clouds vision."

The human historical Jesus was indeed, in the words of Karl Barth, a Jewish Rabbi and he was, as such, mentally bound by the now discredited Jewish messianic ideas—ideas which he accepted because, as Bousset says, they were "the only possible form in which Jesus could clothe his inner consciousness, and yet an inadequate form...."

How tragically mistaken and inadequate were these was revealed to Jesus himself in that last heartbreaking moment of physical consciousness on the cross when he cried, "My God, why hast thou forsaken me."

The Jesus of history died upon the cross a bewildered and heartbroken man. But his immortal spirit—that so bright and unique spark of the Divine Life of God the Father—lived on.

In the Christ of experience the actual spirit of Jesus became a part of the eternal life of humanity, a spirit which, though timeless and eternal, may be experienced through time and sense. The Christ of experience is not the "creation of human need to express a divine truth." The Christ of experience *is* divine truth; not, of course, the whole truth, or the only manifestation of the divine

spirit of God the Father but yet a living spirit which has grown and expanded through the centuries of Christian experience until it is now to the Christian (including, surely, the Unitarian Christian) a human and divine personality which is not less real than when it was partially housed in the physical body of the man of Nazareth. Rather, it is more real and more alive today and tomorrow and eternally.—Yours,

Lincoln. *H. W. Kemshall.*

Belief in God

SIR,—Among my 'scraps' I find the following quotation:—"Do you know what the devil is? I'll tell you. They paint him with a tail and horns and an evil glare in his eye... As a matter of fact he's simply a curve—the line of least resistance." I think this is the best definition of the devil that I have met with. Surely it is beyond all doubt that God offers goodness every time and all the time to his creature man; but man finds it easier and, wrongly, thinks it is to his advantage, to go against the laws of God rather than to respect and obey them. Man, too often, alas, follows that easier path which leads to his continual undoing.

James Martineau has told us how to know right from wrong, i.e., good from evil—"Every action is right which, in the presence of a lower principle, follows a higher: every action is wrong which, in the presence of a higher principle, follows a lower."

God has given man the *choice* between good and evil and without that choice he would not be *Man.*

"I have set before you life and death ... therefore choose life."—Deut. 30[19].—Yours,

Wood Green, London. *A. R. Johns.*

SIR,—By attributing selected qualities to God, one is forced, as Mr. Deakin says, into trying to account for the derivation of their seeming opposites, to say nothing of deciding whether intermediate and/or 'borderline' qualities come into the divine category or not.

God, surely, is the spiritual potential which gives rise to the physical universe to whose myriad facets we apply our terms, according to our partial view of whatever partial revelation we are assessing.

There is such a thing as absolute Truth—the complete answer to it all, known only to omniscience—but goodness and evil, beauty and ugliness... are merely how things look to us from our local standpoint and are not, therefore, absolutes. If, as Mr. Fox says, God is the author of absolute Truth, the author is NOT his work, though there may be no point at which one can fix a line of demarcation between the two.

White light is not the product of separate colours. The separate colours appear as such to us at the receiving end when conditions permit, and while we may have a preference for some of them, we cannot exclude any of them without interfering with the whole, without which none of them could appear to us at all.—Yours,

Exeter. *Enid Shears.*

Individualism?

SIR,—In contrast to "Comment" on "The Laity and the Sermon" (which strikes me as an appalling idea, quite crippling to many a minister, whatever its effect on the laity), I submit the following story of my own experience.

Coming from the North of England to London, where I knew no-one, I wandered into the mid-week service at an Anglican church. The Vicar preached a sermon in support of the creeds, which he likened to a surrounding wall which had been strengthened and heightened to protect the essential truth within. I was not short of ammunition with which to attack the edifice he portrayed, so afterwards I let him have it! I received no reply to my letter. Imagine my surprise when, on the following week, the Vicar rose in the pulpit and began with a smile, "I have been so severely taken to task by a correspondent for my last week's sermon that I am going to preach it again and see if I can do better!" He did and I realised he had done some serious re-thinking. This was four years ago and I, a lone Unitarian, am still attending this church, still criticising and commenting upon the Vicar's sermons and receiving pulpit response. I have now become a miniature version of Her Majesty's Opposition, and between pulpit and pew the atmosphere is lively, full of fun and war.

One day I shall return to the Unitarian church with the fruits of my experience. For the moment, I feel I am learning far more about what I believe and why, and how I can use this, by day-to-day life, wrestling with Anglican opponents, than I should by sitting down discussing this in what the Inquirer lauds as "a group of like-minded people." Frankly, as a Unitarian, I seriously mistrust the growing tendency towards group thinking. The world of today is fast becoming just a collection of groups. Let us not forget the unique capacity of the individual for travelling by paths untrod by the group.—Yours,

London. *Hilda M. Dunn.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Manchester: Gorton: The Rev. Fred Cottier is resigning at the end of the year. He has been minister since 1928, a period only exceeded by one other minister since 1703. At a recent "Marriage Re-Dedication" service, the church was filled by people married by the minister. They joined the minister in tea and biscuits afterwards.

Liverpool: Hope Street's New Minister: The Induction of the Rev. D. Glan Morgan, M.A., to the ministry of Hope Street Church, Liverpool, which took place on Saturday, October 11, arises out of somewhat novel and unusual circumstances. Mr. Glan Morgan has completed 30 years as a Baptist Minister and late in his ministerial career has considered it right to step into the Unitarian ministry.

THE REV. D. GLAN MORGAN

Having always been a liberal Christian it has involved no change of thought, and those who knew him as a Baptist Minister will not need to be assured that he is still the same and absolutely consistent in all his teaching. To change a label does not affect the contents in the case of men like David Glan Morgan and all who seek the truth for its own sake.

The Induction Service was well attended and was conducted by the Rev. J. Keir Murren, of Mill Street Domestic Mission. The charge to the congregation was given by the Rev. E. Shirvell Price and the charge to the new minister by the Rev. Duncan Stewart.

Tenterden: A visitor to Tenterden writes:—"It was a moving experience to share in the Harvest Festival service in the Old Meeting House. Seldom have I participated in a Unitarian service so rich in reverence, dignity and loveliness. What a joy it was to discover so many young people participating! The service opened with the slow and dignified procession of the children's choir, robed in white surplices and cassocks, along the two aisles and then to their places in the gallery. An introit followed, after which came the usual order of service, including special prayers for the victims of the rail disaster being given by the Minister, Rev. G. Kereki, who conducted the service. The congregation of 150 worshippers joined heartily in the singing of the harvest hymns. After the sermon, which was preached by Rev. Arthur Peacock, of Wandsworth, a communion service was held and many of the worshippers participated. It was pleasing to discover the big place the Old Meeting House has in Tenterden's religious life."

Malton: The Rev. T. Brett Davies, who was recently inducted at York as minister of the York and Malton churches, was on Thursday, October 16, "welcomed" by the Malton congregation. Proceedings commenced with a service in the afternoon, conducted by the Rev. W. T. Wilkins, of Scarborough. This was followed by a tea, whilst in the evening an informal friendly gathering was presided over by the Rev. W. T. Wilkins. In addition to the Chairman's remarks, short speeches of welcome were made by Mrs. Bullock, of Malton,

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 2, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCES TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Mr. A. BENTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, ——
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Dr. PHILIP N. TINDALL
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. L. G. EATON, and 6.30 Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES, 290th Anniversary
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. T. DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. ERIC WILD, 6.30, Musical Service
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month) 11, Mr. E. W. KINGDOM, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COMLEY, Stuffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CRIEWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. J. HENRY SMITH. Anniversary
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS
DITCHLING, Old Meeting House, 10.45, ——
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Supply
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Mr. W. PARISH
GEE CROSS, Hyde Chapel, 11 and 6.30, ——
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
IPSWICH, Prizes Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. W. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vassanta Hall, Gernon Walk, 11, Mr. J. REECE WALKER
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINGHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, ——, 6.30, ——
LIVERPOOL, Booth Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, ——
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN KIELTY
LONDON, Highgate Hill Unitarian Church, 11, Devotional Service
LONDON, Ilford High Road, 6.30, Mr. J. REECE WALKER
LONDON, Islington Unitarian Church, Upper Street, Prentice Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. H. H. CHEETHAM 6.30, Rev. E. G. LEE
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 First Sunday in the Month)
LONDON Theistic Church, 28 Bell Street, Edgware Road, 11, Mr. A. STEPHEN NOEL (1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Lay Preacher
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. I. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6. Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. J. W. EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
RINGWOOD, Hants, The Meeting House, 6.30, Rev. F. MUNFORD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER,
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, ——
SHEFFIELD, Fulwood Old Chapel, 11 and 6 30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. A. MORRISON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, ——
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Rev. F. M. RYDE, and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Consgre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Miss H. DIXON-WILLIAMS
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. E. E. LAWS
WEST KIRBY, Brookfield Gardens, 11, Rev. J. KER MURREN, 6.30, Miss M. ELLIS
WHITBY, Flowergate Chapel, 6, Miss N. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. IRVING
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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Mr. Righton, of York and Mr. T. B. Kettle, of Scarborough, to which Mr. and Mrs. Davies both replied.

Manchester District Association: The President of the General Assembly, Dr. D. Tarrant, had a very busy week-end in the Manchester District last week. On Saturday she gave greetings to the students assembled at the Unitarian College for a R.E.Y.D. one-day school, at which the Revs. H. H. Cheetham and H. Smith were the lecturers and Miss Haslam the demonstrator. On Sunday morning the President preached at Cross Street Chapel and in the evening conducted the centenary Service at Mossley. Monday was spent in visiting most of the churches in the Manchester District, where she was most cordially welcomed by ministers and caretakers. The Cross Street Chapel was full in the evening for the M.D.A. Autumnal Rally, when Dr. Tarrant addressed the gathering on "The Bonds of a Free Church," which aroused interest in the discussion. The President's visit was greatly appreciated and her happy disposition captured the esteem and affection of all who met her. The Cross Street Chapel Ladies provided the refreshment and the Chair was taken by the M.D.A. President, Mr. S. Robinson.

Manchester: Platt Chapel: After the restoration of this historic and ancient Chapel, the re-opening service held on Wednesday evening, October 15, was a very happy occasion for all members of the congregation and the minister, Rev. J. William Dyer; also the many friends from neighbouring churches. The preacher was Rev. E. Shirvell Price, music being provided by the Cross Street Choir. It was a most memorable service and a joyful experience to be present in a Chapel, once dilapidated and even unsafe, now transformed into a building more fitting for the worship of God and the spiritual refreshment of the congregation. The Worsley Chapel now becomes a children's chapel, looking warmly inviting with appropriate colouring, and provided with pictures and flowers. The congregation look forward to a revived life, with greater opportunities for drawing more people into their fellowship. To complete the restoration a further £300 is needed, but the congregation trust that their act of faith will ensure that this extra support will be forthcoming.

Hull: It was most heartening to have a visit from Dr. Dorothy Tarrant—as President of the General Assembly. She came to us after attending the Annual Meetings of the Yorkshire Unitarian Union in Leeds. On arrival she was shown over the new Hall—at long last almost completed—and expressed pleasure about the new opportunities the Hall will offer to Church and School. We felt that the President fully appreciated the great difficulties we have had to encounter since the war. At the Evening Service, Dr. Tarrant gave a most helpful talk on the bonds and responsibilities of a Free Church and afterwards, in a delightful way, offered greetings from the General Assembly and officers.

On October 19 the United Nations' Association joined with us in a service to inaugurate the U.N.A. Peace Week. Prof. E. B. Castle, of the Department of Education at the University College, gave a stimulating address on Peace and the Spirit of Man.

TRACTS FOR OUR TIME

Rev. McEwan Lawson's Bulcock Lecture
"Christ's Message for Today"

Rev. Arthur Peacock
"Christian Modernism and Other Faiths"

Post free 1s. 1½d. per copy each from
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At the Unitarian Schoolroom, Joseph Street, Hunslet, Leeds on Saturday, November 8, at 7.30 p.m.
The Rt. Hon. Hugh Gaitskell, C.B.E., M.P.
on
"WORLD ECONOMY"

Admission Free *Collection*

The meeting is sponsored by the Hunslet Unitarian Church and the South Leeds Branch of the U.N.A.

Lectures

At CAXTON HALL, S.W.1, on Thursday, November 6, at 7.30 p.m. **Rev. Pinchard** on *"Moral Standards in Contemporary Society: the Need for Widening Frontiers."* Under auspices World Congress of Faiths.

Todmorden: The congregation has suffered a great loss by the sudden and unexpected death of Miss Bertha Newell, on October 3, at the age of 65. Bertha Newell was born into Unitarianism and passed through Sunday School into Church membership, worshipping with great regularity and serving on the Church Committee for many years. At the time of her death she was Church Warden. She was a foundation member of our Women's League, which she served as President and, at the time of her death, as Secretary. She was President of our N.E.L. District League. A Memorial Service, on Sunday, October 12, conducted by the Rev. Maurice Johnson, was attended by a large congregation.

Women's League: Preston District: The Annual Meeting was held at Preston on September 17.

Miss Joyce Hazlehurst was the Speaker. She gave a very fine address on "The Medicine of a Merry Heart."

She spoke on Women's work in the Church, how vital it was, and she gave the meeting much food for thought.

An excellent tea was provided by the ladies of the Preston Church.

The Business Meeting followed. The Secretary said the year had been one of activity.

Mrs. F. D. Jones, of Blackpool, was elected President for the next two years.

A Vote of Thanks was tendered to Mrs. Torkis, of Blackpool, the retiring President for her devoted work during the last two years.

Women's League: Birmingham District: The Autumn Meeting was held at Ullet Road Church on Wednesday, October 8.

Mrs. E. Shirvell Price conducted the service, the theme of which was "Loyalty." Mrs. Price spoke of the importance of loyalty in the family, to our friends and neighbours and finally to our Church and so to God.

In place of the usual Anthem the choir sang a hymn to a new tune, an innovation which it is hoped will help to familiarise new settings.

Over one hundred members enjoyed tea in the lovely Church Hall, the beauty of which was enhanced by the autumn sunshine.

After tea, Mrs. Wrigley, M.A., spoke on her visit to the recent I.A.R.F. Conference at Oxford.

The Conference became alive for all present as Mrs. Wrigley explained the origin and aims of the I.A.R.F., founded over 50 years ago. She described the meeting in detail, giving a vivid word picture of the proceedings, the visitors from overseas, the speakers and their messages.

Members were happy, particularly those from Ullet Road, to hear the eloquent tribute the speaker paid to the Rev. H. Stewart Carter for his wonderful work for I.A.R.F. and also at Cambridge.

Correction.—The reference to October 4 in the article "Truth and Myth" last week should read October 11.

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